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Essays, Expositions, &c.

THREE BAPTIST WORTHIES. NO. I.—HANSARD KNOLLYS.

BY THE REV. SAMUEL COULING.

THERE may exist unity without uniformity. Men may be one in heart, and even in action, without being one in matters of faith. Diversities of opinion must necessarily exist among men whose minds are differently constituted, and whose education and surrounding circumstances in life are unlike those of each other. Christians, however, although they differ on many points both of doctrine and discipline are yet "all one in Christ," united in bonds of holy fellowship and love, having one Father, believing in one only Saviour, being guided by one sacred word, and seeking one common home. We are therefore members one of another; many members but one body. The church of Christ consists not of this or that denomination exclusively, but of the whole of the faithful and believing family of every name whether Episcopalian or Dissenter, Independent or Baptist, Methodist or Quaker.

"One family we dwell in him;
One church above, beneath,
Though now divided by the stream—
The narrow stream of death."

The grave, however, is the common leveller of all distinctions, religious and social. Here the rich and the poor meet together, for the Lord is the Maker of them all. Here the dust of the one mingles freely with the dust of the other. Party names are forgotten; controversial strifes are at an end; and denominational interests are uncared for; while the spirits which once tenanted this scattered dust are "now before the throne of God, and serving him day and night in his temple."

Bunhill Fields contains the ashes of many of the old puritans and nonconformists and others "of whom the world was not worthy;" and it would not be, by any means, an unprofitable employment to trace out the lives of all those interred in this once renowned burial ground. Such a work has been attempted more than once; but the intended work of Dr. Rippons', now preserved in the Library of the Herald's College, Doctor's Commons, extended to several volumes, and being too comprehensive, was never completed, while the "Bunhill Memorials," by John Andrew Jones, published in 1849, was far too meagre to satisfy any one. Of course no attempt to deal with the subject can be made

in the pages of this magazine; but in the present day when the Church and State controversy has assumed an importance and interest which it perhaps never had before, it might be well, chiefly for the benefit of our more youthful readers, to rescue from oblivion, some of the events which transpired during the eventful lives of our fathers who for conscience sake suffered "bonds and imprisonments" that we, their descendants, might worship under our own vine and fig tree, none daring to make us afraid.

Hansard Knollys, William Kiffin, and John Bunyan, were contemporaneous in point of time, although they laboured in different parts of the Lord's vineyard, and occupied very different positions in life. They were all, however, the servants of Christ and faithful ministers of his Holy word. They each left their mark upon the age in which they lived, and their names and memories came down to us richly perfumed with the fragrance of their personal piety and their devoted zeal for God's glory and the salvation of immortal souls.

The name of Hansard Knollys is as "familiar as household words;" and his fame as a sturdy nonconformist and a consistent and tried defender of spiritual freedom is not confined to the denomination to which he belonged. He was born at Chalkwell, in Lincolnshire, in the year 1598. His parents who appear to have been pious people, and in circumstances of worldly affluence, not only took great pains with his education, but also paid considerable attention to his religious culture. At an early age he was sent to the University of Cambridge; and it was while at the University that he heard several puritan sermons which led to his conversion to God. In 1629 he was ordained by the Bishop of Peterborough, and presented to the living of Humberstone, in Leicestershire. He had not long been here, however, before he began to scruple the lawfulness of several ceremonies then observed in the church, especially mentioning that of using the sign of the cross in baptism. He therefore at once resigned his living into the Bishop's hands, but he was permitted to preach in neighbouring churches for some two or three years longer. In 1636, however, he left the Church of England altogether, renouncing entirely his episcopal ordination, and joining himself most heartily to the nonconformists. He was now soon made to suffer for conscience sake, for, being driven from the provinces he repaired with his family to London, where he was in danger of being imprisoned by the High Court of Commission as an "upholder of unlawful conventicles."

To avoid this threatened persecution he sought refuge in America, but upon reaching Boston he found a warrant for his apprehension, issued by the High Commission Court of England, awaiting him; and upon this he was arrested and confined for some length of time. But during his imprisonment his serious discourse "so terrified the conscience of his keeper," that the doors of his prison were left open and he was suffered to escape. After remaining in America about five years, he returned to London in December, 1641, at which time he was in such poverty that he had to open a school on Tower Hill for his support. About this time Mr. Knollys embraced our views of Baptism, and immediately began to propagate those views with great zeal and no small success.

He now, at the request of friends, began to preach the gospel of the grace of God in many parts of Suffolk, but the spirit of persecution so followed him that at one time he was stoned out of the pulpit, while at another time the church doors were locked against him. He was at length arrested and sent as a prisoner to London upon the charge of "sedition." This charge of course utterly broke down, and he was permitted "to preach in any part of Suffolk, when the minister of the place himself did not preach there." Whitelock in his "Parliamentary Memorials," says,—"It was ordered that Mr. Kiffin and Mr. Knollys be permitted to preach in any part of Suffolk, at the petition of the Ipswich men." From this we are led to infer that it was somewhere in the neighbourhood of Ipswich that Mr. Knollys so far offended the High Constable as to cause that functionary first to stone him and afterwards to lock the church doors against him.

We next find Mr. Knollys again in London, where he opened "a separate meeting place" in Great St. Helens, Bishopsgate Street, from whence he shortly afterwards removed to a more commodious meeting house in Finsbury Fields. It was while preaching here that he was summoned to appear before a Committee of Divines in the Queen's Court at Westminster, to answer for the crime of preaching "without holy orders." By this committee he was commanded "to preach no more." Without hesitation, however, he immediately replied, "that he would preach the gospel, both publicly and from house to house, for it was more just to obey Christ who commanded him to preach, than those who forbad him." A royal proclamation was now issued prohibiting *sectaries* from "worshipping God in public except at their parish churches." Mr. Knollys refusing to obey this edict he was immediately committed to Newgate where he was confined for eighteen weeks, during which time there were four hundred other persons in the same gaol for a similar offence.

After having suffered great persecution, and lost, by confiscation, a considerable amount of property, he was induced in 1660 to seek a quiet retreat in Germany, but during the time he was away from England the king took possession of his house, which had cost upwards of £700, and also £200 in cash which Mr. Knollys had deposited in the hands of the Weavers' Company. He therefore speedily returned again to England and immediately began to preach at a meeting house in Broken Wharf, Thames Street, where, however, the malice of his enemies followed him, and after frequent annoyances, he was taken into custody, May 10th, 1670, and committed by the Lord Mayor to the City Compter, in Bishopsgate Street, and where, during the time of his incarceration he was accustomed to preach to his fellow prisoners almost every day. In 1671, his wife, and shortly afterwards, his son, were both taken from him by death. Under the influence of these severe trials we find him writing as follows:—"My wilderness, sea, city, and prison mercies, afford me many, and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the presence of my Lord Jesus Christ, and the joys and comforts of the holy and eternal Spirit communicated to my soul, together with suitable and seasonable Scriptures of truth, have so often and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials and sufferings, that the sense, yea the life and sweetness thereof, abides still upon my heart; and hath engaged my soul to live by faith, to walk humbly, and to desire and endeavour to excel in holiness to God's glory, and the example of others." Mrs. Anne Knollys was sixty-three years of age when she died, and she had been the mother of seven sons and three daughters.

Mr. Knollys continued to labour on to the end of his days. His last illness was but of short duration; and when the end came it found him not unprepared. He longed for his departure "not so much," he said, "to be freed from pain and trouble, as to be freed from sin." He kept his bed but a few days, and departed in a transport of joy on the 19th September, 1691, in the ninty-third year of his age. He was interred in Bunhill Fields, but in what portion is not now known. He published several books all of which are now exceedingly rare. One of these works contained the "Divers Sermons preached in Suffolk in 1646," and is entitled "Christ Exalted; A Lost Sinner Sought and Found: God's People a Holy People."

JOTTINGS OF THOUGHTS ON THE "PILGRIM'S PROGRESS."

SCENE IX.

WE have now before us the HILL DIFFICULTY where Christian slept and lost his roll, and where the stable pilgrim met with Mistrust and Timorous, hurrying back through fear of the lions. Hills usually occur in a journey, especially in some countries and districts. Thus in Switzerland, tremendous hills are very common, and it is really a labour to ascend them. Many a

tourist has been well nigh spent long before he reached the summit. So difficulties will arise in a Christian's life so trying, that his soul, like Israel of old, is greatly discouraged, because of the way. "It is with great labour and trial," says Dr. Cheever, "that we make any progress at all. We have to clamber from duty to duty, from prayer to prayer, and from chapter to chapter in the word of God. It is like an invalid climbing the pyramids, and with all the assistance we can get, it is slow work."

Yes, it is slow work, and there are those so out of breath and exhausted by spiritual exertions, that they are "ready to halt." It should be remembered, however, that whatever may be the demands on Christian's efforts, there is this beautiful promise: "They that wait upon the Lord shall renew their strength; they shall run and not be weary, they shall walk and not faint." Hence, with this passage in his mind, Bunyan places at the bottom of the hill a spring of water, whilst half-way up the steep ascent there is also a beautiful and grateful *arbour*, where rest and refreshment could be obtained. Christian, then, nothing at all discouraged, thus addresses himself to his journey:

> "This hill, though high, I covet to ascend,
> The difficulty will not me offend;
> For I perceive the way to life lies here,
> Come, pluck up heart, let's neither faint nor fear:
> Better, though difficult, the right way to go,
> Than wrong, though easy, where the end is woe."

But an incident occurs in the history of the pilgrim whilst ascending the hill. The arbour, intended for rest, becomes a snare. Christian sleeps in this halting place, and in his sleep drops his roll, and had to retrace many a weary step, with many a bitter tear. How true it is our very comforts in the divine life, may fail to keep us wakeful and watchful, and even dispose us to a state in which we lose the evidence of our acceptance with God, and know not the soul's position in the strange and troublesome journey to the better world above. In the memoir of that pious officer—Hedley Vicars, we are told that he was tempted for a time to neglect closet devotion. But said the Christian soldier, "My soul was the worse for it, for nearly three weeks afterwards." And so it will be found. Any neglect of spiritual duty will expose us to slumber, and as a result, many doubts and fears.

But in the scene before us there are two *Lions* on the top of the hill, very large, and very fierce. These may symbolise the civil and ecclesiastical powers which, in the days of Bunyan, made the profession of religion, and the introduction to a nonconformist church, by no means an easy thing. The rights of conscience were not understood in those days as they are now, and hence the privations and persecutions to which thousands were exposed who would go forward in all honesty in the path which God's Word marks out. Such legislation as "The Act of Uniformity," and "The Conventicle Act," made it extremely difficult to walk according to the dictates of an enlightened conscience. Thus members lost their property, their homes, their liberty, and some their lives. Bunyan himself was twelve years the inmate of a prison.

But though there were lions on the top of the hill, those lions were chained. So many links were allowed them, but beyond the length thus given, they could not move an inch. So there is a restraining influence over the spirits of persecutors, and going so far, they can go no further, for God holds them as by an invisible chain. Mistrust and Timorous, not perceiving this fact, became alarmed for their safety, hence they are represented as running down the hill. The contrast between the real and the nominal Christian is thus described by the wise man—"The righteous are bold as a lion, but the wicked flee when no man pursueth."

"But," as Dr. Cheevers remarks, "there are some important lessons to be learned from this Hill Difficulty; as, first, the folly of thinking to get to heaven without trouble and self-denial. In nothing else in this world do men ever

act on this principle. If there be any great thing to be gained in this life, all men are sure that it is going to cost them great effort, and they are ready to make such effort; nor is it a light thing that will turn them aside. They will go up a Hill Difficulty without drinking at any spring but that of their sanguine expectations, and without deigning to rest in any arbour by the way much more without losing time by sleeping in it. And if there be lions in the way, they will go at them at once; yea, if a loaded cannon stood in their path, and a bag of gold beyond it, or the cup of sinful pleasure, they would go on. If there be mountains which they cannot overtop, they will dig through them; and they will suffer days of weariness and pain; they will make long pilgrimages, will expatriate themselves for years, and suffer banishment from families, friends, firesides, into strange lands, will cross oceans and encounter perils of every shape to accomplish and realise the object of their earthly ambition. And after all, what is it? A dream, a straw, a bauble, a flake of foam on the surface of the river. They pluck it—it is gone, and they are gone with it. While they snatch at it they pass into eternity, and death finishes their plans for ever.

"And shall we expect to gain heaven without labour? Is not heaven worth labouring after? And is it not the part of wisdom so to run, not as uncertainly; so to fight, not as one that beateth the air? Now we ought soberly to say, I expect difficulties, and I mean, by God's grace, not to be discouraged when I meet them. They are in very truth, the very means which God uses for my discipline. And as to the dangers in the way, the best way of safety from them is to come up boldly to them. If we stand afar off and tremble, they seem much greater than they are. If we march straight on, confiding in Christ, we always find that the lions are chained, and can only roar at us, and do us no harm. At all events, it is better to go forward than backward. Be not like Mistrust and Timorous. It is more dangerous to run down the hill than to clamber up. And he that putteth his hand to the plough and looketh back, is not fit for the kingdom of God."

SCENE X.

The PALACE before us, and to which Christian had now arrived, denotes the visible church—the organised body of true believers. This is God's building, the temple of the Holy Ghost, in which he lives, in which he rules, and in which he is worshipped. The *Porter*, whose name is Watchful, denotes the faithful pastor; and the damsels—Discretion, Prudence, Piety, and Charity—the members and characteristics of the true church. This may be well likened to a *palace*, since it is a royal house and built of the best materials which heaven itself can procure. Hence such passages as these: "Oh thou afflicted, tossed with tempests and not comforted, behold I will lay thy stones with fair colours, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God precious, ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit."

Observe the situation of this Palace. On the top of a hill. The position of the church is an elevated one. She is above the world in her faith, her character, her privileges, and her prospects. Her dwelling place is on high, amid the munition of rocks—even the perfection of a triune Jehovah. And thus the atmosphere by which she is surrounded, and the prospect which spreads itself before her view, is far beyond that which belongs to the low levels of the world. And as a palace on a hill, the church is intended to be a

visible and conspicuous object, whose light cannot be hid. The doctrines, the ordinances, the character, and sources of believers are to be palpable to all of human kind. Never should Christians be ashamed of their faith, or their actions, but let them be exhibited with all the distinctness, beauty, and solidity of a palace which is built on a hill. Hence says the Redeemer, "Let your light so shine before men, that others seeing your good works may glorify your Father which is in heaven."

Observe the Members of this Palace. They are exhibited as damsels, or virgins. This is a Scripture figure which we often meet with in the sacred page. Our Lord speaks of ten virgins, five of whom were wise, and five foolish. The apostle Paul, speaks of the Corinthians as those whom he would in the last day present as chaste virgins to Christ. So those who are now before the throne in glory are represented as undefiled virgins. *Purity*, then, should be the leading characteristic of the church—it should be holy, harmless, undefiled, and separate from sinners. True religion must burn in the heart, beam from the eyes, breathe from the lips, and be embodied in the life. The church must be before the world as a chaste virgin. The damsels at the palace have very appropriate names. Discretion appears first, and then follow after, Prudence, Piety, and Charity. Thus we may learn that the distinctive features of a Christian church should be wisdom, godliness, and love—a threefold cord which cannot easily be broken.

Observe the Conversation carried on in this Palace. Scarcely had Watchful, the porter, opened the door and admitted the wearied pilgrim to the beautiful house, than the damsels already referred to, enter into conversation with him. *Discretion*, however, takes the lead, who puts to Christian many pertinent questions touching the reasons of his becoming a pilgrim, and the chief events which had befallen him by the way. It is obvious that Bunyan, in this part of his allegory, intimates his conviction that no one should be allowed church fellowship, unless he can give satisfactory evidence of personal Christianity, and that once accepted to membership, everything should be done to advance him in the divine life. It may be remarked, however, that whilst no body of Christians can be too particular in ascertaining the fitness of candidates for church fellowship, they may go too far in their requirements. There seems to be no warrant in the New Testament for *compelling* a candidate to appear before the whole church, either to be catechised, or to relate his experience. Nor does the rule answer the object intended. The most talkative are often the most superficial, whilst those who are so timid as even to be unable to answer questions with composure and satisfaction, are often found to prove the most honourable members. The great object to be ascertained is simply this:—are such and such applicants for church fellowship fitted to be members? Surely this may be known in other ways without requiring them to speak in the presence of some hundred or two hundred members. If, however, their presence before the church is likely to be for its edification, by all means let it be done; but to make it a *sine qua non* of membership, is neither Scriptural nor wise.

But what is the primary object of a Christian church? Is it simply an organisation for the maintenance of public worship, and the reception of members? Is it not a nursery and a school in which young disciples may be instructed, edified, and advanced in the divine life? Unquestionably, and hence whilst the pastor is to feed the church, the members are to edify one another. The aged should encourage the young, the better instructed those who are less informed, whilst all who have deeper experience in divine things, and larger acquaintance with the doctrines and duties of the Christian religion, should help those to whom such help would prove a blessing. In this way Discretion, Prudence, Piety, and Charity, may make a good use of their talents. Home talk, instead of being an injury to the church, as it too often is, might prove a blessing. Christian intercourse might be made a means of removing many a mental difficulty, and of dispelling many a doubt and fear. It might

tend to brighten Christian evidences, especially when the topic of conversation is, "how best to vanquish the suggestions of the Evil One?" And thus many have said in the words of Bunyan's pilgrim—"When I think of what I saw at the cross, that will do it; and when I look at my broidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it." Yes, such reminiscenses and exercises will dispel sadness from the soul, and cause it to burn with love on the altar of self-consecration to Christ. The communion which the two disciples had with their heavenly friend, as they journeyed with him to Emmaus, will only be a type of Christian fellowship which is often to be witnessed in the church.

"Ah, theirs was converse such as it behoves
Man to maintain, and such as God approves,
Christ and his character their only scope,
Their subject, and their object, and their hope.
The recollection, like a vein of ore,
The farther traced, enriched them still the more.
O days of heaven, and nights of equal praise!
Serene and peaceful as those heavenly days
When souls drawn upwards in communion sweet,
Enjoy the stillness of some close retreat,
Discourse, as if released and safe at home,
Of dangers past, and wonders yet to come,
And spread the sacred treasures of the breast
Upon the lap of covenanted rest."

Crewkerne. S. P.

(To be continued.)

THE WAY TO THE PIT.—AN EARNEST WORD AGAINST THEATRES.

BY T. W. MEDHURST, GLASGOW.

AT the Theatre Royal, Windsor, in December, 1844, a woman above sixty years of age, in descending from the back of the gallery to the front seat, missed her footing, fell over into the pit below, and died before she could be carried home. What an unexpected scene was this! Here death was not *feigned*, but real. Here, there was no *mock sorrow*, but the most poignant grief.

What is there at the theatre that so infatuates men and women? Why do they seek amusements which only tend to dissipate the mind, and to unfit it for the great work of life?

Who would choose a theatre as a place *in which to die!* Yet, it has proved even worse than that to thousands. They have found the theatre to be the road to ruin, the path of the destroyer, and the way to eternal misery. There go the lascivious and the wanton, the trifler and the spendthrift, the drunkard and the adulterer, the swearer and the harlot, those who wallow in iniquity, and those who, if grace prevent not, will fall headlong into the eternal burnings of that hell which is "prepared for the devil and his angels." Let the voice of the wise man sound in the ears of all theatre-goers:—"Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, turn from it, and pass away" (Prov. iv. 14-15).

At Athens, the regular theatre was first established. With what result? The city became effeminate, profligate, and debased. Luxury and intemperance pervaded all ranks of society. Impiety, perfidiousness, and cruelty became the characteristics of its citizens.

At ancient Rome, the theatre was the harbinger of that cruelty and licentiousness which wasted the strength and treasures of the empire, and was one of the causes of its decrepitude and decline.

In Italy, in Spain, in Germany, and in France, the theatre has encouraged

immorality, deception, dishonesty, revenge, murder, seduction, and adultery. Wherever theatres have been erected, there the neighbourhood has deteriorated. Whiskey shops, gin palaces, supper rooms, and brothels, flourish best near the theatre.

At the theatre, all the evils that waste property, corrupt morals, blast reputation, impair health, embitter life, and destroy souls, are to be found. There, vice in every form lives, moves, and has its being. Thousands have cursed the fatal hour when they first became acquainted with the contamination of the stage, because from that hour they dated their destruction. It was at the theatre they first threw off the restraints of education, learned to disregard the voice of conscience, and decided on living a life of vice. "Light and darkness are not more opposed to each other than the Bible and the play book. If the one be *good*, the other must be *evil;* if the Scriptures are to be *obeyed*, the theatre must be *avoided*. The only way to *justify the stage* is to *condemn the Bible;* a course which has ever been, and is ever likely to be followed by those who defend the stage: the same individual cannot defend *both*."

Young men and young women, beware! If you visit the theatre, your passions will be excited, your morals will be endangered; temptation will meet you on the threshold, accost you in the lobby, attract you on the stage, and fascinate you in the saloon. Beware! "lest thou give thine honour," and purity, and virtue "unto others; lest thou give thy years unto the cruel; and thou mourn at the last," saying, "How have I hated instruction, and my heart despised reproof" (Prov. v. 9, 12).

If any one who has been trained by Christian parents is not satisfied that the theatre is an unholy place of resort, let him, *if he dare*, offer up this prayer *before he goes to one*, "Lord, lead me not into temptation, and bless me to night when I sit in the theatre." I say, *he will not dare to pray for a blessing to rest on him when he is about to visit such a place of wickedness*. Surely, this one fact alone is sufficient to condemn the theatre as a place upon which GOD'S CURSE RESTS.

Mr. Hervey once met a lady who said she enjoyed a three-fold pleasure in the amusements of the theatre. The pleasure of thinking on the play *before she went*, the pleasure she enjoyed *while there*, and the pleasure of *reflecting afterwards on what she had seen*. Said Mr. Hervey, "There is a *fourth* pleasure which you have forgotten." "What is it?" she eagerly asked. He replied, "Madam, THE PLEASURE IT WILL GIVE YOU ON A DEATH BED." The remark was an arrow that pierced her heart. By God's grace she was enabled to abandon the theatre, to repent of sin, to trust in Jesus, and to pursue heartily those pleasures which will bear looking at in a dying hour. May you, dear reader, be led to do the same. "Abstain from all appearance of evil" (1 Thess. v. 22). "Be not deceived; evil communications corrupt good manners" (1 Cor. xv. 33. "Flee also youthful lusts" (2 Tim. ii. 22). "Be not conformed to this world" (Rom. xii. 2). "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm i. 1).

At the door of the theatre it is written up, "THE WAY TO THE PIT." Look at the words, and be warned. "*The way to the pit.*" Yes, the direction is true. The lover of the theatre has run into the vortex of iniquity, he has banished pious thoughts, he has stifled conscience, he no more hears the voice of Scripture, bidding him, "Prepare to meet thy God" (Amos iv. 12). O that you would be persuaded to "forsake the foolish, and live; and go in the way of understanding" (Prov. ix. 6).

If my reader has been led away by the vain amusements of the play house, it is high time for him to behold the danger to which he is exposed, both in body and in soul, in time and in eternity; for "the wicked shall be turned into hell, and all the nations that forget God" (Psalm ix. 17). Bear in mind,

"There are no acts of pardon pass'd
In the cold grave, to which you haste;

But darkness, death, and long despair,
Reign in eternal silence there."

There is one, and *only one* way of escape from the snare of the destroyer. There is but one way in which you can "flee from the wrath to come" (Matt. iii. 7). You must by sincere and heart-felt repentance turn unto God, and by simple faith in the Lord Jesus Christ, "lay hold on eternal life" (1 Tim. vii. 12). There is a complete salvation in the obedience, sufferings, and vicarious blood-shedding of God's "beloved Son," for every needy sinner who believes in his name. He is the glorious "refuge from the storm," and "covert from the tempest" (Isa. xxv. 4, xxxii. 2), to whom every perishing sinner under a sense of wrath may go for pardon, peace, happiness, and eternal salvation from sin's *death, power, and penalty*. Jesus "WILL IN NO WISE CAST OUT" any sinner that comes to him by faith (John vi. 37). And if *you*, dear reader, go to Jesus, and find acceptance with him, you will have higher joys than those vanities of time and sense which are to be found at the theatre; even such as the world can neither give nor take away.

The love of pleasure is a natural craving; I do not seek to destroy that craving; but to turn it into a higher channel. God is the happy God, and desires that all his creatures should be happy. I urge you to exchange *sordid* pleasures for those that are refined; *corrupt* pleasures for those that are undefiled; pleasures that are *costly* for those that are "without money and without price," (Isa. lv. 1), pleasures that must *inevitably separate you from God*, for those that are based upon fellowship with God; pleasures that are *transient*, but which have *an eternal sting of remorse behind*, for those that are everlasting in the presence of Jesus.

May God give you his Holy Spirit, to lead you into the way of life eternal; so shall your joys flow like a river, and be more stable than the perpetual mountains. Amen.

Glasgow. T. W. MEDHURST.

CHRIST'S LEGACY TO HIS PEOPLE.

BY REV. W. C. BURNS, CHINESE MISSIONARY.

"Peace I leave with you, my peace I give unto you."—John xiv. 27.

THIS is one of the large, precious gifts Jesus left as a legacy to his people, that he might comfort their hearts during his absence; and, without detaining you with an introduction, we will just speak at once of the peace given by Jesus to his people, spoken of in our text; and,

I., *It is a general peace.* Peace, dear friends, is a very sweet word, and what it stands for is a very sweet thing; and so much is this the case, and so comprehensive is it in its meaning, that it is used for a salutation in the East when friend meets friend; and more than this, you remember the apostolic benediction is "Peace be with you." We might consider this peace under two aspects. 1, *Peace of conscience*; 2, *Peace of heart and soul*. The peace of Jesus is the fruit of pardon—the result of a saving faith in the blood of Emmanuel cleansing from all sin, and so speaking peace. A sinner obtains this when he looks to Calvary and says it was my sin that brought Jesus there, the chastisement of my peace was laid on Him, and with his stripes have I been healed. This is a peace that can silence the clamour of a guilty conscience when it feels loaded with unpardoned guilt. The next peace is peace of soul; and you will observe that there is a difference. Peace of conscience results from believing that sin is pardoned on good grounds; but still, though sin is pardoned, the power of sin needs to be subdued in the soul; for if it were not so, then would passions rage,—lusts and affections would make the soul like the troubled sea which

cannot rest. Now, peace of soul is the work of the Holy Spirit entering the soul, and taking possession of it for his eternal dwelling-place; then are passions hushed in peace—and these are both the fruit of the gospel. Both the conscience, the heart, and the will, have peace. Dear friends, having thus spoken in general of this peace, I come now,—

2ndly, To show that *it is not a natural peace.* There is a peace which all are born with, and, notwithstanding all God has said against it, many still retain it from the cradle to the grave; others have a peace of conscience, and they would sooner part with life than part with it: but this is not the peace spoken of in the text; for what need then had Christ to say "My peace I give unto you," if they had it already by nature. Nothing marks more clearly a false profession to be a false peace than just this natural peace—they had it when children, and they never wanted it, and never lost it. Now this is their own peace—dear friends examine this closely. Those who have Christ's peace have lost their own peace by discoveries of guilt. They got no rest till they heard the voice of Jesus saying, "My peace I give unto you." Like the dove from Noah's ark they got no rest. So those present who are God's children have lost their own peace—they were brought to a state of anguish. Now, let us inquire how this peace is to be got—it is by the Word. If you get it not in this way, you are building upon a dream. You cannot obtain it without the Word; and all who have obtained it can tell that it was through the Word preached, or read, or meditated upon, that he obtained this peace. Sometimes a single word will give peace to a weary tempest-tossed soul, just as when Jesus was asleep in the vessel and was awaked by Peter—he rebuked the waves, and there was a great calm. This peace is given by Christ through the Spirit. If ye have got peace by the Word, and not by the Spirit, it is a false peace. When a man has his conscience awakened and can get no rest,—he goes to church, he goes to God's word, he consults in order to obtain peace, godly ministers, but he finds none. I remember once a person told me; "I thought I had got peace till I spoke with a godly minister, and he showed me I had got a false peace." God in giving it shows the sovereignty of grace; and it may be when a soul has been reading, praying, and finds all to be darkness, yet he may remember one passage, and peace may break in upon his darkened soul there to continue. This is the Spirit bringing home the word. But we cannot dwell longer on this part of the subject; enough has been said to prove that this peace is not natural but supernatural.

3rdly, This peace is *a sovereign peace.* Many here may be saying, "Peace, peace," louder than Jehovah can say "There is no peace." That is a peace the condemned criminal might speak to himself in prison the night before his execution; he may dream of pardon and of liberty—he may dream of being restored to his home, his wife, and his helpless children—he thinks he hears their rejoicing, the rejoicing of friends—but he awakes, and alas! it is but a dream. He hears a sound, it is true, but it is the death-knell for his execution. Behold it was all a dream. So will many of you awake at last from your dream of peace; but infinitely above this miserable peace is that which comes from God, from the Judge of all the earth, from the throne of God and it must be true peace.

4thly, This peace is *a holy and righteous peace.* The peace of the natural man is founded on a disbelief of holiness and justice; a peace against which the truth and all the attributes of God are arrayed in eternal hostility: it can only survive if the attributes of Jehovah were extinguished. The peace of Christ however is a holy and righteous peace, not founded on any obedience of our own. It is a peace which grows out of the fulfilling of the law; for, dear friends, you know, in the death of Christ, that righteousness and peace kissed each other; though mercy stood by blowing her silver trumpet, yet justice and truth stood also demanding satisfaction, so that there could be no peace till Jesus hung upon the cross bearing the sins of his people and expired under the load of God's wrath. There was no peace till the wrath and curse of God

were laid upon Jesus. Now there is peace, peace with justice, peace with truth. O! they are sadly deluded who seek peace in their own good deeds, or by the tears they may have shed for sin; it is only because Emmanuel hath magnified the law that now there is peace for the chief of sinners. God's attributes were all lying asunder, and all creatures could not bring them together. It was only when Emmanuel bled and died, when he lay a cold corpse in the lonely sepulchre; it was then that mercy and truth kissed over the body of Emmanuel sacrificed for us. Now, when the man is drawn by faith to contemplate a crucified Saviour—when he goes, as it were, to Gethsemane and to Calvary—when he looks by faith there,—then he obtains peace, peace which passeth all understanding.

5thly, *It is a reigning peace.* There is a peace but it does not possess the throne of the heart. It may be there to-day and cast out to-morrow. O! poor sinner, you cannot tell how long it may last. You are just like a tenant ready to be cast out at the will of a cruel landlord—be cast out and left houseless. So it is with every natural soul. When Jesus comes it will be cast out—when the Sun of Righteousness rises it will be dispelled like mist of the morning; but the saint may be saying, "How is it I am so often cast down and disquieted?" Dear friends, all this may be while peace reigns though not undisturbed. There may be war in the country and the throne be safe, so it is with the soul of the believer,—the world is against you, so your peace is disturbed,—but when the King of Glory comes then will you enjoy undisturbed peace. Satan will be busy; and the world with all its temptations, its vanities, and its cares and its lies, and last of all the flesh, the body of sin, and death—but all these you will bid an eternal farewell to when you enter the portals of the New Jerusalem—all these you will leave upon a deathbed, and you shall enter singing "Victory, victory, through the peace speaking blood of Emmanuel:" for in heaven there will be no sin—there all will be peace, the peace of a perfect triumph. O! yes, we will enjoy in heaven an eternal peace; but the peace of a natural man is not eternal, it is like the vapours on the mountain side in the morning sun; so their peace will be all gone when death, judgment, and eternity come—but true peace will only then be undisturbed.

APPLICATION. We would press the question on your consciences.—What kind of a peace is it which makes you sit still in your seats to-night? Comes it from Calvary, or is it your own peace? O! there are many here to whom it would be a great benefit if they lost their peace. Jesus comes to destroy the peace of the hypocrite, liar, drunkard, the worldling, the decent professor, the Pharisee—He comes to send the sword with its sharp flaming edge, to cut the heart of those who say "Peace, peace." If their is a man here who has found peace by his own works, that man's peace is false,—it is the world's peace, it is Satan's peace, it is hell's peace. If any man has got peace by his tears, his peace is built upon the sand. If a man has peace in an unregenerate state, peace in idols, peace in the world, or in living to himself, or in any other way without passing through the strait gate of regeneration, that man's peace is not Christ's peace,—it is a peace that death will shake, judgment will dissipate, and hell will howl for. But some have this true peace, and what is their character? They have very little peace. God is at peace with them, and yet they cannot take peace to themselves—they have got a soul-humbling view of themselves and their own corrupt hearts. They may be known by their poverty of spirit, by their holy fear of sin—they are known by their love to Christ, and by their complaining that they cannot love him more—they complain much of sin to God; these are the marks: and O! if we believe Jesus, they are a little flock. There are not many going about this world carrying Christ's peace along with them; they walk tremblingly, like a man on a highway carrying precious jewels—they are afraid to encounter any thing that would rob them of their jewels. O! the man and the woman who can walk in the sight and sound of sin and mingle in it, show that they have not found the peace of Jesus. They who have this peace walk in armour—

they sleep in armour—they will not put it off till the conflict is over; and that will only be when the saint has overcome the last enemy, which is death. Are any here then saying, "I see that mine is but a false peace. O! how can I get true peace?" Then read the text,—"My peace I give unto you." Not in the world is this peace found, not in ordinances, not in instruments, not in prayers—all these are but refuges of lies. If ye are resting in them, I direct you to go to Christ himself; he refuses none because they are too vile, or too guilty, or too hard-hearted. If you are not very guilty then Christ will not receive you; but the man who is most polluted, most putrified in the corruption of sin, is the one most suited to Christ. His word is, "I am come to seek and to save them who were lost." The accusation against him while on earth was, "This man receiveth sinners, and eateth with them." Now, I wish you to understand that none need despair of getting peace because they are vile; if you feel yourselves to be thoroughly undone, just sliding into hell, then here is peace for you, peace from Calvary's cross sounding forth in unison with glory to God. If you want to look to Christ, look to him on the cross, by faith, and take peace, for He is our peace; and take comfort, for it is not in the sinner, but in the Saviour. O! Jesus loves to give this peace. It is more blessed to give than to receive. O! then, let us all go to Calvary together—let us sleep at Calvary, awake at Calvary, live at Calvary, and die at Calvary. If ye live, live to Christ; if you die, die unto Him; that whether living or dying you may be Christ's. May he give you all this true peace, and to his name be all the praise. Amen.

Fragments and Choice Sayings.

THE EARNEST CHRISTIAN.

SAID a weary pilgrim in Chicago the other day:

"I long to be rid of this world, and to depart where I may sing the praises of God for ever and ever. Would to God that I were in heaven!"

Said a brother who had been intently listening to his rapturous description of heaven:

"Better stay here, brother. You are wanted more in Chicago than in heaven just yet."

The former seemed the earnest Christian; the latter was one. The first requisite of an earnest man is faith. Men who need so many hundred dollars a year, and the American Board to back them, don't make very earnest missionaries. These are the kind that make out that yearly report of one convert from heathenism, and two deaths, three lapses from the faith, and general declension. Think of Paul not starting out until he had drawn on five hundred dollars, to keep body and soul together. Paul had faith—so has the latter. One in God, the other in his salary.

To be really in earnest, a man must believe impossibilities. He must cut loose from his base entirely, and trust God to help him forage on the country. First of all it must be faith, not in himself, not in means, not in man, not in his Word even exclusively, but what includes them all, faith in Christ. It must be an unreasoning, not an unreasonable faith.

Christian, you must ask no questions when you see a line of duty. Does God or conscience, for this is his voice, say, "Do this?" Do it, if the heavens fall. "Danger here!" is the devil's device to kill faith. No man ever went to ruin, loving the truth too much.

WINNING SOULS.

THERE was great force in the words of Christ when he sent forth his ministers with the injunction, "Be ye therefore wise as serpents, and harmless as doves." There is necessity of wisdom in winning souls to Jesus as much as in the business of this world. In illustrating the use of peculiar methods by ministers, adapted to peculiar circumstances, a writer in the *Zion's Advocate* mentions an incident in the

history of a Boston pastor not long since. "An infidel physician heard him on a Sabbath, and the next morning gave him a call at his study, with the inquiry, 'Sir, do you believe what you preached yesterday?' 'Yes, every word of it: it is what my Master says.' 'Then your Master is a liar.' The minister resumed his writing, paying no attention to the man, who, in an agony of fight against God, was pacing the floor. At length the physician said, 'I came here to talk with you. Will you talk with me?' 'Not a word,' and the pen was again at work. Again and again, 'Won't you talk with me?' rang in the minister's ears. After a while, he laid down his pen, and said, 'Fall upon your knees, and confess to my Master that you have accused him of lying.' He fell upon his knees, and the minister with him. Both prayed, and the lie was taken back. They arose, and the minister talked with him, telling him just his character as a sinner, and pointing him to the atoning sacrifice. In a few days he was a happy convert to Christ. But who can say, if the minister had not dealt with him just as he did, what would have been the issue of this case?"

Correspondence.

To the Editor of the Primitive Church Magazine.

DEAR AND HONOURED BROTHER,—Will you kindly oblige a constant reader of the "Primitive Church Magazine," by inserting the following question, which I hope will receive attention from some of your able correspondents.

Query. Is it in accordance with the teaching and spirit of the apostolic epistles that a minister, who has been supplying the pulpit of a church (destitute of a pastor), should be invited to preside at the Lord's table, he not being a member of the church?

That yourself, and all who are labouring to promote greater reverence for the authority of our Divine Redeemer, may rest under the consciousness of his abiding presence is the prayer of yours in the bonds of the gospel.

L. T.

Poetry.

LYRICS FOR THE HEART.—"FROM THE SHADOW TO THE SUBSTANCE."

BY W. POOLE BALFERN.

From the shadow to the substance,
From the darkness to the light;
From the evening to the morning—
Morning ever fair and bright.

From the conflict and the battle,
To the home where strife must cease;
From the storms of time's rude ocean,
To the port of endless peace.

From the silence to the singing,
From the winter to the spring,
From the sorrow and the distance
To the presence of the King.

From the college to the teacher,
From the lessons to the love;
From the glimmerings and the shinings,
To the light all clouds above.

From the letters to the language,
From the portrait to the prince;
From the passing looks and glances,
Of our childhood's impotence.

From the childhood to the manhood,
Broken lispings weak and few,
To the heart's sublimest utterance,
In an anthem ever new.

From the mist, and clouds, and starlight,
Fitful gleams all far away,
To the full orbed bright effulgence
Of a pure and perfect day.

Page for the Young.

THE YOUNG WITNESS.

A little girl, nine years of age, was a witness against a prisoner, who was on a trial for a crime committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being put in the witness box, "I desire to know if you understand the nature of an oath."

"I don't know what you mean," was the simple answer.

"There, your Honour," said the council, addressing the court, "is there anything further necessary to show the force of my objection? This witness should be rejected. She does not know the nature of an oath."

"Let us see," said the judge. "Come here, my little girl."

Assured by the kind tone and manner of the judge, the child stepped toward him and looked up confidingly in his face, with a calm, clear eye, and in a manner so artless and frank that it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck, as she answered—

"No, sir."

She thought he meant to enquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw his mistake. "I mean, were you ever a witness before?"

"No, sir; I was never in a court before," was the answer.

He handed her a Bible, open.

"Do you know that book?"

She looked at it and answered, "Yes, sir: it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the Judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually given to witnesses.

"Now," said the Judge, "you have sworn as a witness. Will you tell me what will befall you if you do not tell truth?"

"I shall be shut up in prison," answered the child.

"Any thing else," asked the Judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the Judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to this one—"Thou shalt not bear false witness against thy neighbour." "I learned that before I could read."

"Has any one talked with you about your being witness in court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the ten commandments; and then we knelt down together and she prayed that I might understand how wicked it was to bear false witness against my neighbour, and that God would help

me, a little child, to tell the truth as it was before Him. And when I came up here with father, she kissed me and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice that showed that her conviction of its truth was perfect.

"God bless you, my child," said the judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such a witness as this. Let her be examined."

She told her story with the simplicity of a child, as she was; but there was directness about it that carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel asked her many troublesome and awkward questions, but she varied from her first statements in nothing.

The truth so spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. But before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength, to be given her to speak the truth as it was before God, broke the cunning devices and matured villany to pieces like a potter's vessel.

I need not say that the man was found guilty, and that he was sent to prison for nearly two years. I hope he was a better man when he came out.—

Reviews.

The Mystery of Growth, and other Discourses. By Rev. EDWARD WHITE. London: Elliot Stock, 62, Paternoster-row. Cloth. Pp. 443.

THESE discourses are selected portions of a series commencing with the elements of religion, and ending with the final results of faith in the formation of Christ's image in the individual and in the church. Many of them have been published before, during past years, in periodicals with which the author was connected; but they are here presented in a form diligently revised. A glance will suffice to show that the aim throughout is practical, and neither scientific nor theological.

Whatever proceeds from the pen of Mr. White is sure to be marked by freshness and vigour, and both of these qualities more or less characterise every discourse in this volume. Some of them contain passages which are truly beautiful. Take the following as an illustration:—

"The mind that draws nigh to God in the patient and reverent study of these (inspired) books, as Mary drew near to Jesus with tears of penitence and love, shall find the fulfilment of the promise, "God shall draw nigh to you." The understanding shall see, and the heart shall feel that "the word" which is "nigh" is the voice of God; that the Bible is in very deed the voice of Omnipotence; not speaking to the angels in distant thunders, or rolling among the far-off spheres, as when by His word the heavens were made; but talking with us close at hand, "as when a man talketh with his friend." It is the whole Church of Christ who shall exclaim at last, when retracing their earthly journey and their Bible studies, "Did not our hearts burn within us as he talked with us by the way, and opened to us the Scriptures?" Draw nigh to God, and he will draw nigh to you. The Bible, which is like the sleeping face of Jesus to a sinner, opens its eyes, and smiles ineffable love upon the saint, as when Jesus awoke radiant in the storm at the disciples' cry." (P. 26.)

We have been much struck, too, with Mr. White's power of realising the scenes and events which he describes. He makes them visible to the imagination by his wonderful faculty of word-painting. The discourse entitled "The Great Asiatic Revolution in the Age of Nebuchadnezzar" consists of a series of descriptive photographs most admirably executed. Touches of illustration are scattered over the entire book which really sparkle like a South

Devon trout stream in the summer sun.

Mr. White's spirit, too, is devout and reverential. He believes, and therefore he speaks. With his views on "*the punishment question*" we do not agree, but we have not met with a passage in any of these discourses that we have read, in which those peculiar views are broached. The Sermon on Ephesians i. 1-8, is a clear assertion of the great principle of sovereign grace in man's salvation. "Every true Christian, as a member of Christ is thus *a predestinated person*, and as such has been, along with Christ himself, an object of thought to the Almighty Lord of Life in the eternity bygone." (P. 242.) On the principles of Nonconformity, Mr. White gives no uncertain sound. But he "goes in" for Union Churches, and in this is far more consistent than open communion Baptists are, who keep the church close, and the table open.

Mr. White's book will prove stimulating and suggestive to all who thoughtfully read it, and we wish it a wide circulation. He is one of our best writers.

Aids to the Divine Life, Day by Day. By Rev. JOHN BATE. London: Elliot Stock. Cloth. Pp. 400.

THIS book contains a meditation for every day in the year. It is a thoroughly good, manly volume. The style is plain, but forcible, and the sentiment is thoroughly evangelical. There is not much controversial theology in it. It says very little on points, concerning which evangelical Christians are divided; but on the fundamental verities of the gospel, it gives no uncertain sound. Christian people will find this book an admirable companion volume to our brother Spurgeon's "Morning by Morning." To men in business and professional life who have little time for reading, it will often suggest profitable thought amid their toil. There is nothing *sensational* about its contents, and, we may add, nothing very striking or profound; but the thoughts are all sensible and judicious, and the spiritual tone is excellent. The book is admirably suited for presents. It has our most cordial commendation.

Sure of Heaven. A Book for the Doubting and Anxious. By THOMAS MILLS. Fourth Thousand. London: Elliot Stock. Cloth, gilt edges. Pp. 278.

THIS admirable volume is intended to assist the doubting and anxious soul to the exercise of a Scriptural faith in Jesus as the only and sufficient way of salvation. The very simplicity and freeness of the gospel plan of salvation is a stumbling-block to many convinced sinners. That, which is in reality its chief glory, is too often the reason why enquirers hesitate to rest upon it. They think they must feel more, or suffer more, or do more, before they may believe that God for Christ's sake has forgiven them. The book before us was written to aid such souls. It follows the workings of the anxious but doubting mind through all its difficulties, and mightily persuades to an immediate and confiding reliance upon Jesus.

The style, too, is eminently adapted to the subject. It is nervous, earnest, and persuasive. There is no waste of diction, but every sentence drives the thought which it contains right home. It is our practice to recommend every enquirer to read Newman Hall's "*Come to Jesus*;" but Thomas Mills's "*Sure of Heaven*" is an excellent sequel to that invaluable publication. It leaves the doubter no excuse for his despondency. We commend the book with all our hearts. Ministers of the gospel will do well to put it into the hands of every member of their enquirers' classes. Established Christians, too, may find much in these pages to rebuke their fears, and to confirm their faith.

John Wesley; or, The Theology of Conscience. By the Author of "The Philosophy of Evangelicism." Second Edition. London: Elliot Stock. Cloth. Pp. 96.

THE Philosophy of Evangelicism we have already noticed in these pages. The work now before us is a sort of sequel to it, elicited by a rather severe Review of The Philosophy of Evangelicism that appeared in *The Wesleyan Methodist Magazine* for November, 1867. Our author had his spirit

somewhat chafed by that review, and smartly responds. We believe, however, that he had laid himself open to some of the criticisms to which he so warmly replies. In opposition to our author, we maintain that the idea of *salvation by sacrifice* cannot have been an original idea or instinct in man's soul; for the obvious reason that man was made perfectly pure and holy, and therefore could have no moral consciousness of need of either sacrifice or salvation. How could a *spotless* being, who knew no sin, have such an original intuition? The idea is simply absurd. Man never would have conceived this thought, if God had not directly revealed it to him. It was thus made known to the first transgressors, and was by them carefully handed down to their posterity. This sufficiently accounts for the early and general spread of the idea of salvation by sacrifice. Thus we can account, too, for the fact that nations have been discovered, the Bechuanas for example, in which the idea had utterly perished for ages. But no original and natural intuition could thus perish.

The author is evidently a man of reflection, and possessed of a certain amount of originality. Both his former and present works are well worthy of attention. They will be sure to excite investigation. It is refreshing to find Wesleyans thus venturing on original veins of thought upon theological matters.

Service at Home. By D. A. DOUDNEY, D.D. London: W. H. Collingridge, Aldersgate-street, E. C. Cloth. Pp. 224.

THIS book was written for the instruction of young folks in schools and families on wet Sundays and winter evenings. It contains a set of fifteen services, with appropriate hymns, Scripture readings, prayers, and short discourses. There are also several additional prayers and hymns. The book is exactly suited to the purpose for which it was written. It is full of gospel truth, placed in a pleasing form before the young. Parents and teachers of schools will find it of great service. It is beautifully got up; a credit both to author and publisher.

Capital Punishment is Murder Legalised. By JAMES C. L. CARSON, M.D. Second Edition. London: Houlston and Wright, Paternoster-row. Cloth. Pp. 269.

OF the first edition of this book, we expressed ourselves in the highest terms. It gratifies us exceedingly to see it in a second edition, and in a much more attractive form. It is certainly the ablest defence of the Abolition of Capital Punishment that has yet been published. We can give it no higher praise, and to give it less would be unjust.

We have also received the following:

The Curate in the Crucible. By an Atherstone Nonconformist. London: Elliot Stock. Pp. 16. Price Twopence. Smart rather than forcible.

The Anti-Ritualistic Satire. By MARTIN F. TUPPER. London: Simpkin and Co. Pp. 80. Price Sixpence. An exposure in verse (?) of the Jesuitry of the Ritualists

Is not the Church of Rome the Babylon of the Apocalypse? London: Protestant Association. Pp. 16. Price One Penny, or 7s. per 100. Reprinted from Archdeacon Wordsworth's Union with Rome.

Christian Vows. By J. LEONARD POSNETT. London: Elliot Stock. Pp. 32. Sponsorial vows for children in baptism, we believe to have been an invention of the Devil, to obscure the great doctrine of the personality of religious obligation. The author on other matters writes much that is valuable.

We have also received and cordially commend sundry numbers of *The Christian Times*, Partridge and Co.; and *The Little Gleaner* and *The Sower*, Houlston and Wright.

Intelligence.

THE IRISH CHURCH AND THE "NO POPERY" CRY.

"THE Disendowment and Disestablishment of the Irish Church, and the 'No Popery' Cry" was the subject of an able lecture delivered at Morice Square Baptist Chapel, Devonport, on the 21st May, to a very large audience, by the Rev. John Stock, LL.D. The attendance was most influential, including the Mayor (Mr. W. Peek), and Messrs. J. W. W. Ryder and J. May, borough magistrates, and many ministers of the town.

The rev. gentleman stated that his object in the delivery of the lecture was to set aside the false issues that some were seeking to raise with regard to the question that was now so largely occupying public attention. It had been said that the disestablishment and disendowment of the English Episcopal Church in Ireland would be a heavy blow and a great discouragement to Protestantism in that country; but he should endeavour to show them that that fear was perfectly visionary, and that, on the other hand, there was every reason to expect that the adoption of Mr. Gladstone's resolutions would issue in a glorious and blessed revival of sound Protestantism in the sister island. He must express his surprise at the very idea that the disestablishment and disendowment of the Protestant Episcopal Church in Ireland would be an injury to the cause of Protestantism itself, and he should further like to know how that effect was to be produced, because it should be remembered that it was not intended to touch a single doctrine of that church, a single rite, a single rubric, a single church service. It was not proposed to meddle with the church itself, but the arrangement was simply with respect to the loaves and fishes, and he had yet to learn that the loaves and fishes constituted any part of the moral power of any church in this kingdom. But it was strange that the people would run away with the idea that the moment they began to meddle with the loaves and fishes of the Church they were laying their hands upon the very ark of God's covenant, and were going to stab the Church to death. When they bore in mind that that Church would remain a Church, that all its moral power would be still more efficient for good by the proposed change, he did not see why people should indulge in any fear for the progress of Protestantism, in view of the adoption of Mr. Gladstone's resolutions. In short, what there was that was good in that Church would become all the more powerful for good by the change which they contemplated. He asked them to look at the early history of the Church of Christ, when it was neither established or endowed, but was cruelly and bitterly persecuted by the State. The records of the Church bore testimony to the fact that during the first three centuries of her history she won her noblest triumphs, and what she did then in the face of persecution she could surely do now. If they looked at the early history of Protestantism they would see how its glorious principles won their way into men's hearts under persecution. They would recollect how Cranmer, Ridley, Latimer, and Hooper had sealed their testimony with their blood. Had they lost their faith in these truths? Surely if Protestantism could secure itself an influence in men's minds at the beginning of its history, disestablishment would not affect it now. Had Protestantism lost its power over men's hearts and consciences? Let them look at what the establishment and endowment of that Church had done for their Protestant principles in Ireland. One thing was clear, they were no nearer converting Ireland to the Protestant faith now than they were when they began. They could not be worse off than they were. Anything would be better than the existing state of affairs. They could lose nothing in Ireland, for the fact

was they had gained nothing to lose, and that, too, after three hundred years trial of the existing system. Surely the time was now come for demanding a change. For three hundred years they had been trying to convert Ireland to Protestantism, by richly endowing the Protestant Church, and at present it occupied not one whit better position than when they commenced this process. He maintained that there would be a material gain by the adoption of the course proposed by Mr. Gladstone. He wished to put himself right with respect to the Irish clergy, and would say that he believed them to be the best samples of their class, and in this opinion he was borne out by the Rev. C. H. Spurgeon, as shown by the letter which was read at the great meeting at his tabernacle. The Irish Church, however, had been more than a failure, it had been a positive hindrance to the conversion of Irishmen to Protestant principles. The existence of that establishment in Ireland being a manifest wrong, and a badge of conquest, had irritated and prejudiced the Irish people against their principles. All Nonconformist missionaries testified to that fact. The whole of the Irish Roman Catholics declared as one man that the great wrong in their country was the existence of the Church establishment there, and truly they had reason for saying this. Irishmen were not specially difficult of conversion to the Protestant faith, away from Ireland. They were susceptible of Protestant influences. The United States of America had absorbed ten millions of Roman Catholics from all nations within the last thirty years, the greater portion of that number having gone from Ireland. Now, however, there were only four millions of Roman Catholics in the whole of the United States. That fact pointed its own moral; for it proved that when the Irish people got away from Ireland they were as hopeful subjects to work upon as any other men. In America they did not find the Irishman the bigotted Roman Catholic that they found him in his own country, because there was not that huge Protestant establishment exasperating him and filling him with prejudices which made him all the more inaccessible to the truth of Christ. Even the Roman Catholic bishops in Ireland were cognizant of the fact that the Irish were converted away from the country, and in their pastorals they had stated that the people should not be encouraged to emigrate, because it led to their becoming heretics. Another point he was desirous of mentioning was that so long as the Irish establishment stood, the endowment of Maynooth would remain with all other connected endowments of the Church of Rome, and more than that, they might expect to have this principle of endowing Popery still more fully incorporated with their national legislation. That was the point urged in the petition to Parliament sent by his own church and congregation and other inhabitants of Devonport—a petition which was adopted by several other congregations in different parts of the kingdom, and which the Right Hon. W. E. Gladstone honoured with quotation almost entire in his speech on Thursday, April 30th. The object of that petition was to fix in the minds of earnest Protestants the conviction that so long as the Irish Establishment existed they might give up all hope of getting rid of Maynooth endowments by the State, and other grants to Popery; and more than that, might expect to have to add much heavier grants to that system of error and delusion, in order to cover over somewhat the injustice of the Irish Establishment. They had an illustration of the correctness of this anticipation in the alarming fact that the present Ministry had proposed to create and endow a new sectarian Roman Catholic University in Ireland; and that, too, when the English Universities were becoming less and less exclusive, and were sure before long to be in every way worthy of the name of national institutions. The present Ministry were supposed to be pre-eminently the defenders of Protestant institutions, yet even they found themselves when in power politically obliged to originate such anti-Protestant proposals as these in order

to preserve the Irish Church; and any Ministry sworn to perpetuate the Irish Church as an Establishment could only do so by pursuing an identical policy. But disestablish and disendow the Irish Church, and they could at once with perfect justice put an end to Maynooth endowments and all similar sops to Cerberus. He had reason to know that many devout members of the Church of England saw that, and were prepared accordingly to vote for Mr. Gladstone's resolutions simply in the interest of Protestantism. Many of those gentlemen had no sympathy with Liberation Society doctrines. The people of Ireland were prejudiced against their doctrines by the existence of a huge Protestant Establishment among them, and nothing so darkened the mind to the beauty of truth as prejudice. Their desire was that that stumbling-block should be taken out of the way of the truth. They thus saw the wickedness of the tory party in attempting to raise this cry of "No Popery" for electioneering purposes. This was the trick of the Prime Minister to keep his place, to which he stuck so tenaciously. But he called upon the right-minded people of this country to do their duty honestly and fearlessly when the proper time came for them to do so. He contended that all the great changes that had taken place in our land in the way of concessions to Popery during the past half century had been carried into effect under Tory auspices. It was Wellington, the "No Surrender" Duke, and Sir Robert Peel, the leader of the House of Commons, who passed the Catholic Emancipation Bill in 1829, notwithstanding the fact that when they took office they were pledged to resist that measure. It was Sir Robert Peel who in 1845, when he was the recognised Premier of the Conservative party, charged the sum of £30,000 a year for the maintenance of Maynooth upon the consolidated fund of this country; instead of leaving it an annual parliamentary grant. In fact those gentlemen who raised the "No Popery" cry forgot that nearly all the great changes made in the property of the Episcopal Church of Ireland, and the alienation of it, were sanctioned by Conservative statesmen, such as Lord Derby, Sir Robert Peel, Sir Henry Hardinge, and others; and yet Tories were raising the dead horse of "No Popery." He then spoke of the way in which petitions were being got up by the tory party, even school children being induced to sign them, and poor people being told that they were signing against Popery. The real alternative that would soon be put before the people of England would be this, whether, with Mr. Gladstone, they would disendow or disestablish the State Church in Ireland, leaving it with the truth that was in it, and with the power of God that was with it, and thus get rid of all existing or contemplated Popish endowments, or whether they would, at the bidding of the Right Hon. Benjamin Thimblerig reform, as he called it, the Established Church in Ireland, take from it a very large portion of its revenues, and with that portion of its revenues create and endow a new Roman Catholic University in Ireland, help to maintain the Bishops of the Romish Church in that country, and the very priesthood who ministered at her altars! That was the question—the endowment of all as proposed by Mr. Disraeli, or the disendowment impartially of all, leaving each Church to do its very best on the soil of Ireland to win its way among the people according to its heartfelt claim upon their moral convictions. After giving several quotations from the speeches of clergymen of the Church of England who took the same view of the matter as he himself did, Dr. Stock observed that the no-Popery cry came with a very bad grace from the gentlemen who raised it. Facts proved that the Protestant Episcopal Church was no barrier against Popery. Nearly all the secessions to Rome were from among her clergy and members. They very seldom heard of Dissenters going over to Rome; and when they did, they generally went first into the Established Church as a sort of half-way house to Rome. Let the Church of England so-called first cast out the Popery of her own communion. But

things that occurred around them every day proved that she was powerless to do so. There were the candles, lighted and unlighted; there was the incense; there were the Roman Catholic vestments; there was the confessional with its abominations; penance with its superstitions; there was the doctrine of sacramental efficacy; the real Presence was written up; and they also had the very words "the Mass" used and defended; and with all these facts before them, he would ask how the Established Church could be a barrier to Popery or to any heresy under the sun. The rev. gentleman then gave a quotation from a lecture recently delivered at Liverpool by the Rev. Dr. Littledale, a ritualistic clergyman who said that, they did not make heroes and martyrs of Robespierre, Danton, and Marat, the miscreants of the French Revolution, who merited quite as much admiration and respect as Cranmer, Latimer, Ridley, and Hooper. This was a specimen of an English clergyman. Even the No Popery Mr. Whalley, the respected member for Peterborough, said in his speech on Thursday, May 7th, "his vote was given against the Irish Church because it had not done its duty in the matter referred to by the honourable member, and on the same ground he was disposed to vote against the English Church, because instead of resisting Roman Catholicism it was in league with that power." The State Church was a barrier against no ecclesiastical heresy, for she was powerless to get rid of false doctrines from her own communion. Let her first prove that she was still firm in her adhesion to the great principles of the Protestant Reformation; that she still held by the truths for which Latimer wrote and died; and then there would be something like a show of reason in her asking the people to believe in her as a barrier against Popery. The meeting in St. James's Hall, London, held on Wednesday, May 6th, proved how utterly divided the Church of England was on all these great questions; yet that was the Church which they were told was to be the barrier against Popery. Clearly it could be a barrier against no error of the times, for the obvious reason that they would find all the shades of modern heresy represented in the ranks of her ministry. She had no power of exercising a godly discipline, and never would have so long as she remained a State Establishment and a State endowed sect. The lecturer quoted the following figures from a speech recently made by Mr. Baxter in the House of Commons, which was an illustration of what the Roman Catholics had done in Ireland:—"It has nearly 2,400 chapels, of which more than 2,000 have been built since 1800, at a cost of £3,500,000. 'In the same period it has established about 300 convents, monasteries, hospitals, colleges, &c., at a cost of £1,500,000; besides building 600 parsonage houses, 2,990 school houses, and 70 Christian Brothers' schools, at a further cost of £650,000, and endowing these institutions and others, so that the whole expenditure since the century opened cannot be much less than £7,000,000. The maintenance of the 28 bishops, 2,527 parochial and 500 regular clergy is estimated at £400,000 a year; the maintenance of the churches at over £100,000; and of hospitals, orphanages, colleges, &c., at £250,000. So that this church of 4,000,000, *confessedly poor*, taxes itself for its annual support at £750,000, besides large contributions for the Pope, the Propagation Society, and various minor missions, and without reckoning the considerable annual outlay upon new buildings." Let Protestantism have a fair stage and no favour, and surely they could do as much as the poor Irish Papist had done. What was wanted for the conversion of Ireland was more faith and self denial, which hitherto had seemed to be with the Romish Priesthood. Having briefly reviewed the history of the Church in England and Ireland, showing that its property was the property of the State, he said that though these parties denied that the property belonged to the State when it was taken away from them, they never denied it when the State gave it to them. They must recollect that by Mr. Gladstone's resolutions, it was intended to pay all

due respect to life interests: it would thus be a gradual process of disestablishment, which would extend over a generation, and there would thus be afforded time sufficient for the Church to adjust itself to its altered circumstances. Then the Protestant Church would become a true Missionary Church; a new state of things would be introduced; and they would see that the Irish people would not reject our testimony to the glorious principles of our Protestant faith. When the Israelites went down to Egypt for bread, they soon found themselves in the house of bondage; and as long as the Church goes to the State for sustenance, she will find herself in the same predicament. Israel had to purchase freedom by quitting the flesh pots of Egypt, and on the same terms the Episcopal Church of England and Ireland may have freedom too. Let her follow the leadership of the illustrious statesman, whom God has raised up to conduct her forth to freedom. She may find the air of the wilderness sharp, but it will prove bracing. He who opened the windows of heaven, and rained down manna, and made the smitten rock pour forth water for the chosen tribes, will fulfil his own word,—"Thy bread shall be given thee, and thy water shall be sure." All fulness is in Jesus, and he will not fail to supply the wants of every true Church that he has planted, when that Church leans upon him. Let the Church of England learn to trust her Lord for the loaves and fishes, and he will not fail her.

The address, which occupied one hour and three quarters in delivery, was listened to with deep attention throughout, there being no opposition exhibited. No discussion followed the delivery of the lecture, which, however, was frequently greeted with hearty applause.

We take the above report from the local papers, and are glad to hear that Mr. Stock is prepared to deliver this lecture elsewhere whenever requested.

BAPTIST CHAPEL, WATER-BARN, STACKSTEADS.

THE re-opening services in connection with the above place of worship took place on Thursday, May 28th and Sunday, May 31st. The chapel has been enlarged by adding about forty feet to its length, carrying the gallery round the entire building, and re-pewing the bottom, by which means comfortable accommodation has been provided for 800 persons. Behind the chapel a new and commodious school-house has been erected, consisting of two stories, the upper room for the girls' school measuring sixty feet by forty, and the lower room for the boys' school containing also three separate class rooms for young men. The alterations in other respects are very extensive, and appear to give great satisfaction to all the friends connected with the cause. During the enlargement, the congregation has met for worship in a large room at a cotton mill, kindly lent by the senior deacon of the church, S. Howorth, Esq., of Rook Hill. The total cost of the enlargement, and erection of new schools, is estimated at £2,600, towards which the friends had themselves contributed £1,570 before the day of re-opening. On Thursday, May 28th, the interesting services of the day were commenced by an early prayer meeting, at which the Rev. John Howe, who has sustained the pastoral office in this place for a period of seventeen years, presided. At half-past ten o'clock the public service commenced, when the Rev. J. P. Chown, of Bradford, delivered a singularly impressive and appropriate discourse founded on 2 Thess. i. 12. Mr. Chown preached again in the afternoon from Psalm cii. 13-15. The Rev. H. S. Brown, of Liverpool, was the preacher in the evening, selecting as his text Psalm lxv. 9-13. The congregations, especially at the two latter services, were very good, and the friends were much cheered by the presence and help of numerous ministerial and other brethren from neighbouring churches, including one of the Wesleyan circuit ministers and the incumbent of the Established Church. On Lord's Day, May 31st, the services were continued. The Rev. H. Dowson, of Chamber Hall College, preached in the morning from 2 Cor. iii. 6, and in the evening from

Psalm cxxxix. 17. In the afternoon, the Rev. T. Dawson, of Liverpool, preached from 2 Cor. iii. 5. It was under Mr. Dawson's ministry at the Irwell Terrace Chapel, Bacup, that the interest at Waterbarn was commenced by the erection, first of a school-room, and afterwards of a chapel, in the year 1847, and God has blessed the movement beyond the most sanguine expectations of its supporters. The church now numbers 184 members, and there are 460 scholars and fifty teachers in the Sabbath school, while the friends have reason to hope that the enlarged chapel will soon again be filled—as already 103 out of the 120 pews it contains are occupied. The congregations on the second day of opening were very large, the chapel being densely crowded in the evening. The services throughout were of a deeply interesting and profitable character, and the collections, which amounted to the handsome sum of upwards of £354, were such as to lead the friends to "thank God and take courage." On Lord's Day, June 7th, the pastor commenced his labours anew in the enlarged chapel by preaching in the morning from Psalm cxxvi. 3—"The Lord hath done great things for us, whereof we are glad," and in the afternoon from Nehemiah x. 39—"We will not forsake the house of our God." Our prayer is that this effort may redound to His glory, and result in the conversion and salvation of many thousands of precious souls of whom it shall be said, "they were born there."

SCHOOL SERMONS, OGDEN, NEAR ROCHDALE.

On Whit-Sunday, the anniversary sermons were preached to crowded congregations by the Rev. L. Nuttall. Collections amounted to £66 9s. 4d. Number of scholars, 414.

ANNIVERSARY SERMONS, OGDEN BRANCH SCHOOL, LITTLEBOROUGH.

On Lord's Day, June 15th, the annual sermons on behalf of this school were preached, morning and afternoon, by Mr. Robert Smith, of Astley Bridge, and in the evening by Rev. L. Nuttall, of Ogden. Collections amounted to £14 1s. 3d. Number of scholars, 108.

MARRIAGE FESTIVITY.

On Tuesday afternoon, June 16th, 1868, there was a very interesting and profitable festival in the Baptist School, Little Leigh, Cheshire. The occasion of the gathering was to do honour to the pastor of the church, the Rev. A. Spencer and his Bride, and to welcome them home after their marriage tour. At four o'clock, the children of the Sabbath and week day schools sat down to a very excellent tea. After them, the friends and neighbours also partook of the excellent repast. This tea was gratuitous, having been given by the friends of the Baptist chapel. After the tea, a very affectionate address was delivered by one of the members of the church to the teachers and scholars, in which kind reference was made to the late pastor of the church, the Rev. J. F. Smith. All present were urged to be kind to, and to hold up the hands of their new pastor, who has just been at Little Leigh one year. At seven o'clock, there was a very interesting and profitable meeting in the chapel, at which the pastor delivered an address, in which he, on his own behalf, and on behalf of his bride, thanked the friends for their kindness.

MARRIAGES.

OLIVER—DOUSE.—May 28th, at Henrietta Street, Chapel, Brunswick Square, London, by Rev. C. Woollacott, Charles Oliver, to Sarah Ann, only daughter of the late William Douse.

SPENCER—MOORS.—May 21st, at the Baptist Chapel, Little Leigh, Cheshire, by the Rev. T. Dowson, of Liverpool, the Rev. A. Spencer, minister of the chapel, to Mary Ann, only daughter of Mr. P. Moors, farmer, of Seven Oaks, Cheshire. This being the first marriage celebrated in the chapel, a valuable bible was presented to the newly married couple.

DEATH.

On Thursday morning, at his residence, Longwood, Huddersfield, Mr.